ENGLANDS

Vnthankfulness striving with Gods Goodness, for the Victory: as *Abaslom* strove with *David*, whether the father should be more kinde to the son; or the son more unkinde to the father. *Or*, Enough (*being wel weighed*) to melt an heart of *Adamant*.

By *R. Younge*, Florilegus.

In reference to { *Leviticus* 19. 17. and *Isaiah* 58. 1.

In reading whereof, reflect upon your selves; hearken to conscience; and what concerns you, apply it not to others, as David *did* Nathans *Parable*, 2 Sam 12. 1, to 8. *And* Ahab *the* Prophets, 1 King. 20. 39. to 43. *Want of application makes all means ineffectual; and therefore are we* Christians *in name only, because we think our selves* Christians *indeed, and already good enough.*

The fourth Impression.

Imprimatur, Thomas Gataker.

CHAP. I.

512 *A wise man* (saith *Solomon*) *foreseeth the evil, and preventeth it: but fools go on, and are punished*, Prov. 22. 3. An argument that most men; yea, almost all men are stark fools; as will fully appear, if we observe but these three, things.

The { *Precepts* / *Predictions* / *Testimonies* } of the *Gospel*.

First, Observe but how *strict, holy, just, and good* the *Precepts* or *Rules* are, by which we ought to walk.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy minde, and with all thy strength, Mark 12.30.

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor.10.31.

Whatsoever ye would that men should do unto you, even the same do you unto them, for this is the Law and the Prophets, Matth.7.12.

Thou shalt not hate thy Brother in thine heart, but thou shalt plainly tell him of his faults, and suffer him not to sin, Levit.19.17.

And then consider, how few there are amongst us; and how rare (onely here and there one) like rich men, among the multitude, or jewels among other stuff, that either do, or care to walk by this golden Rule; Yea, that instead thereof, make not the world onely their *God*; and *Pleasure*, or *Profit* alone their *Religion*.

§ 2. Secondly, Observe (ô that we had the grace seriously to observe and minde!) but the *Predictions*; touching the paucity & fewness of those that shall be saved. *Strive to enter in at the strait gate, for many will seek to enter, and shall not be able; because strait is the gate, and narrow the way which leadeth unto life, and few there be that finde it: But wide is the gate, and broad the way, that leadeth to destruction; and many there be that go in thereat*, Matth.7.13,14. Luke 13.23,24. Again, *Many are called* (*viz.* by the outward Ministery of the Word) *but few chosen*, Mat.20.16. and 22.14. Yea, St. *John* affirmeth, that *the whole world lieth in wickedneß*, 1 John 5.19. And that *the number of those, whom Satan shall deceive, is as the sand of the Sea*, Revel.20.8. *and* 13.15,16,17. *Esa.*10.22. *Rom.*9.27.

And we finde it too true, by sad experience; for what eyes can but run over to see, for the most part, how ignorant and erroneous men are, and what lives they lead? for scarce one of a hundred, whose *knowledge*, *belief*, and *life*, is in any degree answerable to the *Gospel*, or the Title that they bear; for *Christians* they are called, but no otherwise then the Heathen Images are called *Gods*: because he that is a *Christian* indeed, will strive to imitate *Christ*, and square his life in some measure, according to the rule of *Gods word*.

§ 3. Thirdly, Observe but the *Testimonies* manifesting how they must be qualified, who mean to be saved. O that we would but believe them; for *God* expressly tells us, *That no unrighteous person shall ever inherit the Kingdome of Heaven; but that such shall have their part and portion in that lake which burneth with fire and brimstone, which is the second death*, 1 Cor. 6.9,10. Gal.5.21. Rev.21.8. And that *without holinesse no man shall see the Lord*, Heb.12.14. And that *except our righteousness exceeds the righteousnes of the Scribes and Pharisees*: (who yet excelled our *formall Hypocrites, and civil Justiciaries*) *we cannot enter into the Kingdome of Heaven*, Mat.5. 20. And that *he will recompence every man according to his works, be they good or evil*, Psal.62.12. Rev.20.13. & 22.12. Rom.2.6. Jer.25.14. and 32.

19.

19. and 10.29. and 31.30. Ezek.7.4,8,9. and 9.10. and 11.21. and 16.43. And that *we shall give an account at the day of Judgement, for every idle word we speak*, Mat.12.36. And that *Christ will come the second time in flaming fire, to render vengeance unto them that know him not, and that obey not his Gospel*, 2 Thes.1.7,8. Psal.11.6. Yea, the Lord tels us expresly, *that it will not be mercifull to such as flatter themselves in an evil way, but that his wrath and jealousie shall smoke against them, and every curse that is written in his book, shall light upon them*, &c. Deut.29.19,20. And that *if we will not regard, nor hearken unto him when he calls upon us for repentance: it will not hear nor regard us, when in our distress and anguish, we shall call upon him for mercie, but even laugh at our destruction, and mock when our fear comes*, Prov.1.24,26 33. See other places to this purpose, Heb.12.29. Deut.4.24. Mat.25.30,41,30 46. and 3.10.

§ 4. Nor can it indeed consist with his justice to pardon such as continue in an evil course of life; neither was it ever heard, that any ascended into heaven without going up the staires of new obedience: that any have attained unto everlasting life, without faith, repentance, and sanctification of Spirit. For even the *Thief* upon the *Cros* believed in *Christ*, and shewed the fruits of his faith, in acknowledging his own sin, in reproving his fellow, in confessing his *Saviour*, even when all denied and forsook him, in calling upon his Name, and desiring by his means and merits everlasting life. Besides we read not, that ever he was outwardly called, until this very hour. Secondly, though there was one saved at the last hour, that none might despair: yet there was but one, that none should presume. Thirdly, the *Thiefs* conversion was one of the miracles, with the glory whereof our *Saviour* would honour the ignominy of his Cross. Fourthly, he was saved at the very instant of time, when our *Saviour* triumphed on the Crosse, took his leave of the world, and entred into his glory: And it is usual with *Princes* to save some hainous *Malefactors* at their *Coronation*, when they enter upon their Kingdoms in triumph, which they are never known to do afterwards. Nor was his sudden conversion ever intended to *Gods* purpose for an encouragement to Procrastinators: And therefore no cause have we to expect that he should deal after a new and extraordinary way with us, then he hath with all others, and so break the course of his so just, and so long continued proceedings. Yea, he binds it with an *Oath*, that *whomsoever he taketh out of the hands of their spirituall enemies, they shall worship him in holinesse and righteousnesse all the dayes of their lives*, Luk.1.73,74,75. 1 Pet.2.24. Which *Scriptures* sufficiently shew, that they who in life will yield no obedience to the *Law*, shall in death have no benefit by the *Gospel*. Nor ought any indeed, to presse *Christ*, or force to name him with their mouths, except they *depart from iniquity*, 2 Tim.2.19.

§ 5. The which *Scriptures*, if they be true, (and they fall short of the

Devils that deny it. *Jam.* 2. 19.) *what manner of persons ought we to be, in all holy conversation and godlinesse?* as the Apostle speaks, 1. *Pet.* 3. 11. And yet most men live as if the *Gospel* were quite contrary to the rule of the *Law*, as if God were neither to be feared nor cared for, as if they were neither beholding to him, nor stood in awe of him, both out of his debt and danger; yea, as if there were no *God* to judge, nor *Hell* to punish, nor *Heaven* to reward.

And (which mightily aggravates their *sin*, and will add to their *torment*) let some *Boanerges* be sent unto them, with a message from *God*, it fares with them as with the *Adder*, *no charming can charm them*. The strongest *commands*, the loudest *denunciations of judgements*, the shrillest and sweetest promulgations of *mercies*, will do no good upon them: For while they are in *Dalilahs lap*, and lie sleeping like Droneaby the *hearth of hell*, they think themselves as safe, as if they were in *Abrahams bosom*: Their *Adamantine* hearts will neither yield to the *fire*, nor to the *hammer*, admit of no impression; yea, let them hear of never so many judgments, they tremble and relent no more then the seats they sit on, or the stones they tread on: Even the declaration of sins, denunciation of judgements, description of torments, and the like, no more stir them, then a *tale* moves one in a *dream*; their supine stupidity is no more capable of excitation, then the *Sea Rocks* are of motion, or the *Billowes* of compassion, which would make one even tremble to think of it.

CHAP. II.

§ 1. BUt what is the reason, why men make no more use of these Predictions of this warning? but that as neer as can be computed, one of two are lascivious or voluptuous, two of three drunkards, (in Gods account;) nine of ten cruel & unjust persons; nineteen of twenty swearers; twenty nine of thirty Athiests; thirty nine of forty ignorant wretches; forty nine of fifty covetous; ninety nine of an hundred open, or secret enemies to the power of Religion, and contemners of holinesse: For certainly what *God* in these three particulars hath revealed in his *Word*, cannot be unknown to any among us, *that hate not the light*; for every house almost hath a *Bible*, and *Christ* hath continued his *Gospel* amongst us now, neer upon an hundred years, with such supply of able *Ministers*, that no Nation under *Heaven* may compare with us.

§ 2. I might give you many reasons of this, as that they were born stark dead in sin, and they thank *God* they are no changelings; that they are as good as their Fore-fathers, or those among whom they live, and they neither desire to be better nor wiser; yea, it were a ridiculous singularity so to be: That the custome of sin hath brawned their hearts, and blinded their minds. That they do as *Satan* their *God*, 2 *Cor.* 4. 4. and *Father*, *Joh.* 8. 44. and *King*, or *Prince*, *Eph.* 2. 2. would have them to do: That they will either *not hear* the Word; (for I think I may say, that one half

of the men and women in the Kingdome come not once a year within the Church-doors, I mean the poorer sort that do not know they have soules? If it were good, they were compelled to hear the Word preached, for the wicked, like *fullen children*, would not forsake their *play* for their *meat*, but for the *Rod of Correction*: And many *Saints* in heaven might now confess, that they had not known *God*, but for the *Lawes*. First, compulsory means brought them to the *feast*, whereof once *tasting*, they would *never leave it*; *Compel them to come in, &c. Luk.*14.23.) Or if they do hear the Word and understand it in some measure, they will not *apply* it to themselves: That *they will not receive the truth in love, that they might be saved, & are therefore given over to strong delusions to believe lies*: That they will not by any means that *Christ* can use, understand & be converted, and saved; therefore they shall not understand, nor be converted, nor saved, *Isai.6.9,10. Matth.*13.15. That they harden their own hearts, whereupon their hearts are more hardned: That *because they will not regard nor retein God in their thoughts, God gives them over to a reprobate minde, Rom.*1.28. That because they will not take the *Spirits* counsel, the *Spirit* gives them *up to walk in their own counsels, Jer.*9.14. That they will believe *Satan* rather then *God*, therefore *God* delivers them up to *Satan*, so to be deluded, *that the light of the glorious Gospel shall not shine unto them*, 2*Cor.*4.3,4. *Eph.*2.2. 2 *Thes.*2. 9,10. 1 *Tim.*4.2. That they are not as they ought, and as it was in the *Primitive times* cast out of the *Church*, and all Christian society by *excommunication*, as dirt into the street, 1 *Cor.*5.4,5. 1 *Tim.*1.20. *Rom.*16.17,18. 2 *Thes.*3.6. 1 *Tim.*6.5. 2 *Tim.*3.5. That they do as their flattering *False Prophets* teach them: That they think they have as good hearts, as the best; and therefore follow that deceitful guide: That they are not verst in the *Scriptures*, at least they understand not the spirituality of the Word; nor have they the *Spirit* to convince them of *sin*: But I have largely handled these upon other occasions; wherefore I will passe them, and onely give you this one, and I pray, minde it.

§ 3. Wicked men (and such are all natural, and unregenerate persons, whether *loose Libertines*, or *rich worldlings*, or *civil Justiciaries*, or *formal hypocrites*, or *profound humanists*, or *cunning Politicians*,) are so blockish and void of spiritual understanding, that they will not *believe* what is written, till they feel what is written; nothing will fully confute them but *fire & brimstone: Sin shuts* their eyes, and only *punishment* can *open* them. Nor will they once think of *Heaven*, till with that rich man they are *tormented in the flames of hell*: but even that *rich man* that had so little care of his *own soul* during life, when he was in *hell-torments*, took care for his *Brethren*, not out of charity, but because as he had by his perswasion & ill example, bin the occasion of their greater sin; so they by continuing in those sins, should be the occasion of his more grievous torment. But had he bin so wise, as to have *believed Moses & the Prophets* report of *hell*, he needed

never to have come into it: The common case of all that come there. They will not believe what *Moses* & the *Prophets*, *Christ* and his *Apostles* tell them, touching the truth, justice, and severity of *God*, in punishing sin with eternal destruction of body and soul, and the necessity of obeying his Precepts, until they shall hear *Christ* say unto them, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels*, *Mat.*25.41.

§ 4. And indeed for want of this fore-wit, the wisest worldlings, as *Balaam* and *Judas*, and the *rich man* in the *Gospel*, and the *Scribes* and *Pharisees*, and all *Atheists*, are in Scripture-language stiled *fools*, and the *wisdome* of the world called *foolishnesse*, twelve times in one Chapter. Read 1 Cor.1. and Chap.3. Nor can there be so sure a signe to distinguish between a wise man and a fool. A wise man (saith *Bernard*) fore-feels the torments of *hell*, and avoideth them; but a fool goeth on merrily until he feeleth them, and then sayes, I had not thought. True, many wicked men are taken to be wise, and in some sense are so, they have *enlightened heads*, and *fluent tongues*, as had *Balaam*, & *Judas*, and *Paul* before his conversion, and the *Scribes* and *Pharisees*; but their *hearts* remain *dark* and *foolish*, as is plain by *Rom.*1.21,22. *Joh.*3.10. Whence even the wisest of them are called by our *Saviour fools* and *blinde*, *Matth.*23.16,17,19,24,26. and 27.3,4,5. 2 *Pet.*2.16. And indeed what is that wisdome worth, which nothing profits the owner of it, either touching vertue, or happinesse? So that you may take this for a rule, *They that have but a shew of holinesse, have but a shew of wisdome.*

§ 5. Men of the world believe the things of the world, they believe what they see, and feel, and know; they believe the Lawes of the Land, that there are places and kindes of punishment here below, and that they have bodies to suffer temporal smart, if they transgresse, and this makes them abstain from murther, felonie, and the like; but they believe not things invisible and to come; for if they did, they would as well, yea much more, *fear him that hath power to cast both body and soul into hell*, as they do the *Temporall Magistrate that hath onely power to kill the body*; they would think it *a very hard bargain to win the whole world, and lose their own souls*. But if *visible powers* were not more feared then the *invisible God*, and the *Halter* more then *Hell* (natural men being like *beasts*, that are more sensible of the *flash of powder*, then of the *bullet*,) the world would be over-run without rage. Or,

§ 6. Secondly, they believe the *Devil* and the *Flesh*, that promise prosperity to sin, yea, life and salvation; as the *Pope* promised the *Powder-Traitors*; for though men do the *Devils* works, yet they look for *Christs* wages; and there is scarce a man on *earth* but he thinks to go to *heaven*; yea, the *Devil* and *sin* so infatuate and besot many, that they can even apply *Christs passion*, as a warrant for their licentiousnesse, and take his

Death

Death as a license to sin, his Crosse as a *Letters Pattent* to do mischief; So turning the grace of *God* into wantonnesse: As if a *condemned person* should head his *Drum* of *Rebellion* with his *Pardon*, resolving therefore to be *evill*; because he is *good*: which is to sin with an high hand, or with a witnesse, and to make themselves uncapable of forgivenesse. And yet wretched and *senseless men*, they presume to have part in that merit, which in every part they have so abused; to be purged by that blood, which now they take all occasions to disgrace; to be saved by the same wounds, which they swear by, and so often swear away; to have *Christ* an *Advocate* for them in the next life, when they are *Advocates* against *Christ* in this: And that Heaven will meet them at their last hour, when all their life long, they have galloped in the beaten road towards *Hell*.

§ 7. The *Devil* makes large promises to his; but ever disappoints them of their hopes, as he did *our first Parents*: *You shall die* saith God; *You shall not die at all*, saith Satan: Yea, *you shall be as Gods*, saith he, when his drift was to make them *Devils*. Yet the *Devil* was *believed*, when *God* could not be *credited*. *Diabolus mentitur, ut fallat; vitam pollicetur, ut perimat*, saith *Cyprian*. And ever since our first parents, gave more credit to *Satan*, then their Maker: Our *hearts* naturally have been *flint unto God*, *wax to Satan*; so that *Satan* may in a manner triumph over *Christ*, and say, I have more servants then *Christ*; & they do more for me, then his servants do for him: and yet I never died for them as *Christ* hath done for his: I never promised them so great reward, as *Christ* hath done to his, &c.

§ 8. Well may these men think they believe the Gospel, as the Jews (who persecuted *Jesus*, and sought to slay him) thought they believed *Moses writings*, *Joh.* 5, 38, 39, 46, 47. But it's altogether impossible, as *Christ* (who knew their hearts better then themselves) affirmes of them; for certainly they would never speak as they speak, think as they think, do as they do; if they thought their thoughts, words, and deeds should ever come to judgement.

Did men believe, that *neither Fornicators, nor Idolaters, nor Thieves, nor Covetous, nor Drunkards, nor Swearers, nor Railers, nor the Fearfull, nor Unbelieving, nor Murtherers, nor Sorcerers, nor Liars, nor no unrighteous persons, shall inherit the Kingdome of Heaven*; (as the Scripture expresly speaks,) *but shall have their part in the lake that burneth with fire and brimstone, which is the second death*: They durst not continue in the practice of these sins, without fear, or remorse or care of amendment. As for instance, If *Lots sons-in-Law* had believed their *Father*, when he told them from *God* that the *City* should suddenly be destroyed with *fire* & *brimstone*, and that by flying they might escape it, they would have obeyed his counsel. Or if the *old world* had believed, that *God* would indeed, and in good earnest bring such a *flood* upon them as he threatened, they would not have neglected the opportunity of entring into the *Ark* before it was shut, and the

windows of heaven opened; much lesse would they have scoffed, and flouted at *Noah*, while he was a building it. So if men did seriously believe what *God* speaks of *hell*, it would keep them innocent; make them officious; they would need no intreaty to avoid it. Men love themselves well enough to avoid a known pain; yea, there would be more fear, and danger of their *despair*, then of their *security*. And the like of *heaven*: if men but believed what *fulnes of joy*, and what *pleasures* are reserved at Gods *right hand for evermore, for them that love*, and serve *him in sincerity*, *Psal.* 16. 11. they would be more obedient upon earth.

CHAP. III.

§ 1. WHat believe the former Scriptures? and nothing appear in mens lives in the whole Land almost, but *pride*, *contumacie*, *cruelty*, damnable *Hypocrisie*, *prophaning* of the *Sabbath*, cursed *swearing* and *cursing*, abominable, and worse then beast-like *drunkennes*, *adultery*, *lying*, *slandering*, *persecuting*, *contempt* of Religion and all goodnes: *grinding* of faces like edged tools, *spilling* of blood like water, *racking* of Rents, *detension* of Wages, and workmens hire; incredible *cruelty* to Servants, *inclosing* of Commons, *ingrossing* of Commodities, *griping* exactions, with *straining* the advantages of greatnes: *unequal levies* of legal payments, *spiteful suits*, *biting usury*, *bribery*, *perjury*, *partiality*, *sacrilege*, *simoniacal contracts*, and *soul-murder*; *scurrility* and *prophanenes*, *cozening* in bargains, *breaking* of promises, *perfidious* undermining, *Luxury*, *wantonnes*, *contempt of Gods Messengers*, *neglect* of his Ordinances, *violation* of his days, and the like: as if these were fruits of *faith*, & not of *Atheism* father.

§ 2. Yea, as if we had contracted with the *Devil*, that we would abuse all *Gods* gifts so fast as they come: his *blessings* make us *proud*, his riches *covetous*, his *peace wanton*, his *meats intemperate*, his *mercy* secure. And all his benefits serve us but as weapons to rebel against him: so that we turn *his grace into wantonnes*, and make a trade of sin: yea, it is our least ill to do evil: for behold we *speak* for it, *joy* in it, boast of it, *tempt* and *intice* to it, yea, *mock* them that dislike it, as if we would send challenges into *heaven*, and make love to *destruction*.

§ 3. And yet we are *Christians* forsooth: I am even ashamed to think that men, that rational men, should be such Sots, or suffer *Satan* so much and beguile them! Certainly men are *stark mad*; for otherwise, how could it be? how were it possible? that our eares should be alwayes open to the *Tempter*, shut to our *Maker* and *Redeemer*? That we should do nothing else but sin, and make others sin too? That all our *thoughts*, *words* and *works*, should be the services of the *world*, the *flesh*, and the *Devil*? Yea, that we should be even *mockers* of all that *march* not under the *pay of the Devil*? And yet fancie our selves the servants of *God*, and followers of *Christ*, will God *be thus mocked*? O abominable blindnes! for I dare not

my

ny self to the worst of men that have reasonable soules. As let a very *Heathen* read the *Gospel*, & compare the rules thereof with our lives; he must needs conclude, that either it is not *Christs Gospel*, or we are not *Christians*.

§ 4. O that men would come to themselves! as it is said of the repenting *Prodigal*, *Luke* 15.17. And recover their wits again, that they have lost by the fall, and the long custome of sin. And then they would clearly see and confess, (as all that truly fear *God* know) that whatsoever they say, or think of themselves; they do not in deed, and in truth believe a *Deity*: for if they did, how durst they exercise their fancy wits, in prophane iests at *Religion?* and disgrace that blood, whereof hereafter they would give a thousand worlds for one drop: How durst they tear *Heaven* with their blasphemies? and bandy the dreadful Name of *God*, in their impure and polluted mouthes, by their bloody oaths and execrations? How could they be such *witles*, *graceles*, and *shameles* miscreants, as to swear and curse, even as *Dogs bark?* yea, they have so sworn away all grace, that they count it a grace to swear! And are so far from believing, that *the curse of God shall never depart from the house of the swearer:* And that *himself will be a swift witnes against swearers: That the Lord hath a great controversie with the inhabitants of the Land, because of swearing*; and that of all other sinners, *they shall not be found guiltles, that take his Name in vain:* And that *the Land mourns because of Oaths*, as the *Scripture* speaks, *Zach.* 5.1, to 5. *Exod.* 20.7. *Hos.* 4.1, 2. *Jer.* 23.10. that (as I said before) they think to be saved by the same wounds, and blood which they swear by, and so often swear away.

And lest they should not themselves soon enough, fill up the measure of their wickednes, even *Boyes* in the *streets*, have learn'd of them to wrap out oaths, as frequently as they, and no man so much as reprove, or finde fault with them; yea, through the *Parents* accustomary swearing, their *children* have learn'd to speak *English* and *oaths* together, & so to *blaspheme* God, almost as soon as he hath made them. So that we may well wonder, that the *Land sinketh* not under us, because of *Oathes*: As, ô the numberless number of Oaths & Blasphemies, that this Land groans under! which are spit out, as it were, in defiance of *God*; and al his prohibitions to the contrary.

§ 5. But the case is so clear, that I dare refer it to themselves, in their sober fits: for their consciences cannot chuse but tell them at one time or other, when they are alone, and at leasure to hear it: that either they believe there is no *God* at all, or else that *God* is not just & true; nor speaks as he means in his Word, which is worse: Or if they do believe that he is a just and true *God*, they believe also that they shall be punished as he threatens for their impenitency and provoking of him; and they provoke him, that they may be punished, which is worst of all. But behold the just judgement of *God*, (upon the wilfully blinded, and obstinate,) who payes them in their own coin: they will not see, nor hear, nor understand,

ſtand, nor be converted, nor ſaved; but wink with their eyes, ſtop their eares, ſtifle their conſciences, harden their hearts, and believe Satan rather then *God*, & walk in their own counſels: Therefore, ſaith God, they ſhall not ſee, nor hear, nor underſtand, nor apply any wholeſome truth to themſelves, nor be converted, nor ſaved, as may plainly be ſeen by the enſuing Scriptures, *Prov.28.14. Exod.7.3,22.& 10.20. & 14.8. Iſa.6.9,10. Pſal.69.23. Jer.51.9. Mat.13.15. Joh.12.37,39,40. Rom.11.8,10 35.& 11.8. Acts 28.27. 2 Theſſ.2.10,11,12. 2 Cor.4.3,4. Heb.3.8.*

It is exceeding remarkable, how *God* for this cauſe inflicteth more ſpiritual *judgements* upon this *Age* and *Nation*, then ever we read of, I few conſider it, as they ought: Wicked men will needs harden themſelves *without cauſe*; therefore they ſhall have *cauſe enough*. As had they ever ſince the world began, ſuch cauſe to *ſpeak evil of the way of Truth*, (if I may ſo ſpeak) and the Profeſſors thereof, as now they have, by reaſon of the many and abominable *errours* broached, and maintained: The *bitter enmity* that is between the very people of *God*, about *things not fundamental*: The foul mouths of many, whoſe Religion and zeal is to rail upon the moſt *godly, able*, and *Orthodox Miniſters*; but eſpecially the *vicious* & *lewd practices* of many that *pretend for Religion*; and the *notorious cheating*, & *cozening* of thoſe in *places of truſt*, who at firſt were made choice of, for their pretended piety. All which *God* permits for the further hardening of his obſtinate and malicious enemies. And let wicked men look to it: For as the *Devil* firſt puts out their *eyes*, & then lays *blocks* in their way, to make them *ſtumble* and *fall*, that ſo they may daſh themſelves in *pieces*: ſo *God* himſelf in juſtice ſuffers theſe ſcandals to be given, or theſe *ſtumbling-blocks* to be laid, that they may ſtumble at them to their deſtruction, and break their ſouls necks, as it is *Ezek.3.20*. See more, 1 *King* 22.20,21,22. *Mat.18.7.* 2 *Pet.2.12. Iſa.8.14,15.* 2 *Sam.24.1.* 1 *Chron.* 21.1. And this is a ſure rule, that none thus ſtumble at *ſcandals*, but *wicked men* & *Gods enemies*; as in the caſe of *David*, 2 Sam.12.14. If you would ſee more, read Mr. *Dyke, of Scandals*.

And herein the ſin and puniſhment anſwer each other in their tranſcendency, for as of all other judgements, none like this; ſo likewiſe of the ſin: *For this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds are evil*, John 3. 19,20.

§ 6. Nor is this all, the *worſt* is reſerved for the *laſt*: As hear what will be the iſſue of mens horrible prophaneneſſe, & abominable wickedneſs, if they continue therein, without hearty contrition, and amendment. Men may think it an argument of *Gods* favour, or diſpenſation, that they proſper in their wickedneſſe; that ſome eminent *judgement is not executed ſpeedily upon them*: But there cannot be a greater unhappineſſe, a heavier curſe, then to proſper in ill deſignes, and ungracious courſes; to go on in

is uncontrouled; for he that useth to do evil, and speeds well, seldome rests until he come to that evil from which there is no redemption.

Besides, *Forbearance is no acquittance*; the wickedness of the *Old World* is as abundant in the *New World*; yet is not the *world drowned with water*. But why? because *God* hath ordained for it a *deluge of fire*. The sins of *Sodome* are practised every where in our *City* and *Kingdome*, yet do the committers escape *fire* and *brimstone* on *earth*, because they are reserved to fire and brimstone in *Hell*. Do not many persecute the Church as violently as *Pharaoh*, with *Chariots* and *Armies*? who yet escape drowning; there is a reservation of a deeper and *bottomless Sea* for them; divers *murmur* at the passages of *Gods providence* in these *times* of retribution and Reformation, who are not stung with *fiery Serpents*, as the *Israelites*, because they are reserved to a *fiery serpent* in *Hell*: Many, yea the most that can come by them take *Bribes* like *Gehazi*, without a *Leprosie*, because of that *eternal Leprosie* which waits for them. How many a deceitful *Executor* and *Trustee sayes* and *swears* with a little inversion of *Ananias* his *lie*, I received but so much, I disbursed so much; yet are not stricken with *death temporal*, because they are reserved to *death eternal*. Have not many *Monopolists* with us, done as bad as those *Philippians*? *Act*.16.16.19. who *compounded* with the *Devil for a Pattent*, to bring them in gain, and yet *grow rich, and prosper, and leave a great deal of substance to their heires*, whose *gain* will be found *losse*, when *Satan* shall seize upon their *bodies* and *soules*, and hurry them to *Hell*. And so of other Sinners; for the like is applicable to the whole Nation, except some few despised ones, and he is a rare man, that does not either *mis-believe*, or grossly *misliue*, that is not a *worshipper* of one of these three, *the lust of the flesh*, voluptuousness; *the lust of the eyes*, covetousness; or *the pride of life*, ambition; which is all the *Trinity* the *world worships*.

But of all the rest, let all envious *Cains*, scoffing *Ishmaels*, reviling *Goliahs*, bloody-minded *Hamans* and *Doegs*, cursing *Shimeis*, railing *Rabshake's*, flouting *Tobiahs* and *Sanballats*, cruel *Herods*, & all the like *God-Haters*, (that carry an aking tooth against every good man they know, and will even hate one, for his being *holy*, though poor ignorant souls they know it not) look for a whole volume of plagues in the next life, though they escape in this, if they repent not. For if *hell-fire* shall be their portion that obey not the Gospel, how can they look to escape that oppose it? Or if at the great day men shall be bid, *Depart into everlasting torments, for not feeding, clothing, visiting*; what shall become of those that maliciously *scoffe* at *Religion*, and *persecute Christ* in his *members*? which is the depth of sin: For he that despiseth, traduceth, or any way wrongs one that believes in Christ, (especially one of his Ambassadors of the Ministery) *strikes at the Image of God* in him, by whose Spirit he both speaks and acts: And *God* takes it as if it were done to himself, for

pro-

proof of both, see *Psal.* 44.22. & 74.4. 10.18. 21.23. & 83.8.5.6. & 89.50. 51. & 139.20. *Prov.* 19.3. *Rom.* 1.30. & 9.20. *Matth.* 10.22. & 25.45. 1 *Sam.* 17.45. *Isai.* 37.4. 22.23.28. & 54.17. *Acts* 5.39. & 9.15. *Job* 9.4. 1 *Thes.* 4.8. *John* 15.20. to 26. *Numb.* 16.11. 1 *Sam.* 8.7. *Mark* 9.42. *Jer.* 27.18. *Psal.* 79.12. 2 *Kings* 2.24. O that my old acquaintance, the *Formal Hypocrite*, and my feigned friend the *Civil Justiciary*, and my well-meaning neighbour the *Loose Libertine*, with millions more, would but seriously consider these Scriptures, and be warned by them, before the *Draw-bridge* be *taken up*: For if *the bountifulnesse, and long-suffering of God, do not lead us to repentance*, it will increase our condemnation; Besides, *God* owes that man a grievous payment, whom he suffers to run on so long unquestioned; and his punishment shall be the greater when he comes to reckon with him *for all his faults together*.

CHAP. IV.

§ 1. BUt admit mens unbelief, impenitency, and prophanenesse, in such glorious times of light, and means of grace as ours is, were not enough to provoke *God*, to inflict this heavy & grievous judgement upon them; how well do they deserve this, and much more for their horrible and abominable ingratitude to so good a *God*, so gracious a *Saviour* and *Redeemer*, that hath done and suffered, or would do more for them, then can either be expressed, or conceived by any heart, were it as deep as the *Sea*? As mark well what I (the meanest of a million) shall but paint or draw out as it were with a cole, of his unspeakable goodnesse to sinners; I will according to my slender ability, but give you a *drop* to taste out of that ocean.

Touching what *God* and *Christ* hath done for us: In the first place he gave us our selves, and all the creatures to be our servants; yea, he created us *after his own Image in righteousnesse and holinesse, and in perfect knowledg of the truth*, with a power to stand, and for ever to continue in a most blessed and happy condition; and this deserves all possible thankfulnesse; but this was nothing in comparison; for when we were in a sad condition; when we had forfeited all this, & our selves: when by sin we had turned that *image of God* into the *image of Satan*, and wilfully plunged our souls and bodies into eternal torments, when we were become his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies; (*Sin* and *Satan*) not having the least thought or desire of reconcilement, but a perverse and obstinate will to resist all means tending thereunto; He did redeem us, not onely without asking, but even against our wills: so making of us (his cursed enemies) servants, of servants *sons*, of sons *heirs*, and *coheirs with Christ*, Gal. 4.7. Here was a fathomless depth, a wonder beyond all wonders!

§ 2. But that we may the better consider what an alms or boon God gave us, when he gave us his Son: Observe that when neither *heaven*, *earth*,

earth, nor hell, could have yielded any satisfactory thing, besides Christ that could have satisfied Gods Justice, and merited heaven for us, then. O then! O the infinite riches and goodness, did not only finde out a way to satisfie his Justice and the Law, but gave us his Son, his only begotten Son, his dearly beloved Son out of his bosome: And his Son gave himself to die, even the most painefull, painfull, and cursed death of the Crosse to redeem us, That whosoever believeth in him, should not perish, but have everlasting life, John 3. 16. The very thought of which death before he came to it, together with the weight and burthen of our sins, put him into such an Agony in the Garden, that it made him to sweat drops of blood. A mercy beyond, and a way found out, that all mankinde in all the sons of men on earth, and Angels in Heaven, Where-fore, O wonder at this, and this wonder at nothing? That the Lord should come with such a price to redeem our worse then lost soules, and to bring salvation to us, even against our wils: The Lord Jesus Christ became rich, for our sakes became poor, that we through his poverty might be made rich, 2 Cor. 8. 9. Even the friend God would die, that we might not die eternally? O the deepnesse of Gods love! O the unmeasurable measure of his bounty! O Son of God, who can sufficiently expresse thy love? Or, commend thy pity? Or, extol thy praise? It was a wonder, that thou madest us for thy self; more that thou shouldest thy self man for us; but that of all, that thou shouldest unmake thy self, that thou shouldest die to save us.

§ 3. And which is further considerable, It cost God more to redeem the world, then to make it: In the *Creation* he gave thee *thy self*, but in the *Redemption* he gave thee himself. The *creation* of all things *cost* him but *sixdayes* to finish it; the *Redemption* of mankinde him *thirty and three years*. In the *Creation of the world*, he did but only *speak* the word, in the *Redemption of man*, he both *spake* and *wept*, and *sweat*, and *bled*, and *died*, and did many wonderful things to do it: Yea, the *saving of one soul* single, is more and greater then the *making* of the *whole world*. In every *new creature* are as many miracles, as there are graces required to it: A *dead* man to *living*, a man *possest* with many Devils *dispossest*; yea, a *dead* man *delivered* from the *dead*, and in every one a *State* turned into *Act*: to all which God *meets* with nothing but *opposition*, which in the *creation* he met not with.

§ 4. But the better to illustrate this love, consider, that *salvation* stands in two things: First, in *freedome* and *deliverance* of us from *Hell*: Secondly, in the *possession* of *Heaven*, and eternal life; *Christ* by his *death* merits the first for us, and by his *obedience* fulfilling the Law, merits the second. The parts of our *Justification* are likewise two; the *remission* of our sins, and the *imputation* of *Christs* righteousnesse. And to this would be added, first, *Conversion*, which comprehends both *Faith* and *Repentance*: Secondly, *Sanctification*, the Parts whereof are *Mortification*

that is, dying unto sin; and *Vivification*, which is living unto righteousnesse. Thirdly, *Glorification* begun and perfected, which is freedom from all evil here, and the perfection of all good and happiness in heaven.

§ 5. What shall I say? God of his goodnesse hath bestowed so many and so great mercies upon us, that it is not possible to expresse his bounty therein; for if we look *inward*, we finde our *Creators* mercies; if we look *upward*, his mercy reacheth unto the heavens, if *downward* the earth is full of his goodnesse, and so is the broad Sea; if we look about us, what is it that he hath not given us? *Air* to breath in, *Fire* to warm us, *water* to cool and cleanse us, *Clothes* to cover us, *Food* to nourish us, *Fruit* to refresh us; yea, *Delicates* to please us, *Beasts* to serve us, *Angels* to attend us, *Heaven* to receive us; And which is above all, *Himself* and his own *Son* to be injoyed of us: So that whithersoever we turn our eyes, we cannot look besides his bounty; yea, we can scarce think of any thing more to pray for, but that he would continue these blessings, which he hath bestowed on us already: Yet we cover still, as though we had nothing, and *live* as if we knew nothing of all this his beneficence. We are bound to praise him above any *Nation* whatsoever; for what *Nation* under *Heaven* enjoyes so much *light*, or so many *blessings*, as we? above any creature, &c.

God might have said before we were formed, Let them be *Toads*, *Dorsters*, *Infidels*, *Beggars*, *Cripples*, *Bond-slaves*, *Idiots*, or *Madmen*, so long as they live, and after that *Castaways for ever*, and *ever*: But he hath made us to the *best likenesse*, and nursed us in the best *Religion*, and placed us in the best *Land*, and appointed us to the best, and only *inheritance*, even to remain in *blisse* with him for ever; yea, thousands would think themselves happy, if they had but a piece of our *happinesse*; for whereas some *bleed*, we *sleep* in safety; others *beg*, we *abound*; others *starve*, we are *full fed*; others *grope in the dark*, our *Sun* still *shines*; we have eyes, *ears*, *tongue*, *feet*, *hands*, *health*, *liberty*, *reason*, others are *blinde*, *deaf*, *dumb*, are *sick*, *maimed*, *imprisoned*, *distracted*, and the like, yea, God hath *removed* so many *evils from us*, and *conferred* so many *good things upon us*, that they are beyond *thought* or *imagination*: For if the whole *Heaven* were turned into a *Book*, and all the *Angels* deputed *writers* therein, they could not set down all the *good*, which *Gods love in Christ* hath done us. For all those millions of mercies that we have received from, before, and since we were born, either for soul or body, even to the least bit of bread we eat, or shall to eternity, (of which we could not well want any one) *Christ hath* purchased of his Father for us, and yet God the Father also hath of his free grace, & mercie given us, in giving us his Son; for which read *Psal.* 68. 19. and 145. 15, 16. and 75. 6, 7. Yea, God is many times working our good, when we least think upon him; as he was creating *Adam* an help meet for him, when he was fast asleep. And as much do

we

we owe unto God, for the dangers from which he delivereth us: as for the great wealth and dignities whereunto he hath alwayes raised us.

Now if we are so bound to blesse God for his *external, temporal, inferiour, earthly, perishing benefits*: what praise do we owe for the lasting fruits of his *eternal* love and mercy? and how thankful should we strive to be? which shall be the next thing treated of.

Now what should we render unto the Lord our God so good and gracious, in way of thankfulnesse for all these his mercies? for favours bestowed, and deliverances from danger, binde to gratitude; or else the more bonds of duty, the more plagues for neglect. The *contribution* of blessings require *retribution* of thanks, or wil bring *distribution* of plagues.

Neither could we possibly be unthankful, if we seriously thought upon what God gives, and what he forgives: For in reason hath he contrived so many wayes to *save us*, and should not we take all occasions to *glorifie him*? hath he done so much *for us*, and shall we denie him any thing that he requireth of us, though it were our *lives*, yea our *souls*; much more our *lusts*? We have exceeding *hard hearts*, if the *blood* of the *Lambe* cannot soften them: *stony bowels*, if so many mercies cannot melt them. Was *Christ* crucified for our sins? and should we by our sins crucifie him again?

§ 6. Now the meditation of what God and Christ hath done for us, should make us do what we are able for him again. For did Christ all this for us, and shall we do nothing for him for our selves? *like favours* require *like gratitude*. He that confers a benefit upon a grateful nature robs him of his liberty, and self also: and in one and the same act makes him a vassal, and himself his master. Wherefore if we have any ingenuity in us, it will make us to direct all our *thoughts, speeches*, and *actions* to his *glory*, as he hath directed our *eternal salvation* thereunto.

But to help and further you herein, if you be willing so to do, take these few directions.

First, Let these things be never out of the *mindes, memories*, & *mouthes* of those whom *Christ hath done thus for*. O let us (I say) *remember*, as we should *never forget*. *Si totum me debeo pro me facto, quid jam reddam pro me refecto*, saith holy *Bernard*. If I owed my whole self unto thee, for giving me *my selfe* in my *creation*: what have I left to pay for giving *thy self* for me to so cruel a death, to procure my *Redemption*, which was not so cheap as my creation? Great was the benefit that thou wouldst *create me of nothing*; but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst *redeem* me with so dear a price, *when* I was *worse then nothing*? We are full of thy goodnesse: O let our hearts run over with thankfulnesse; *yea*, let so many of us as have either *heart* or *brain*, in the next place say, *O Lord, what is man that thou art so mindefull of him*: Psal. 8. 4. And *O man*, what is God that thou art so *unmindfull*

ful of him. And then conclude with, *what shall I render unto thee, ô Lord, for all these thy benefits?* but *love* thee my *Creator*, and *Redeemer*, and become a *new creature*. I will serve thee, ô *Lord*, by the assistance of thy grace, because thou hast given me *my self*: but much more honour thee, because thou hast given me *thy Son Christ*.

§ 7. Nor can any man in common reason meditate so unbottomed a love, and not study and shive for an answerably thankful demeanure. If a *friend* had given us but a thousand part of what *God* hath, we should heartily love him all our lives, and think no thanks sufficient. What a price then should we set upon *Jesus Christ*! who is the *life of our lives*, and *soul of our souls*?

But, thirdly, this should at least make us part with our *nearest*, *dearest*, and *sweetest darling sins*, to serve him in *righteousness* and *holiness* every *day*; every *hour*, all the *dayes* of our *lives*: Even every sin; for what sin should be so dear to us, as *Gods* onely Son was to him? Do we then for *Gods sake* not spare our *dearest sin*; when *God* for *our sakes*, did not spare his *dearest Son*.

Yea, what a brutish and barbarous unthankfulness, and shame were it that *God* should part with his Son, and his Son with his own precious blood for us? and we not part with our sinful lusts, and delights for him.

§ 8. Fourthly, Hath *Christ* done all this for us, his servants, so much, and so many wayes obliged unto him? let us do what we are able for him again. 1 Let us be zealous for his glory, and take his part when we see or hear him dishonoured. Nor can there be any love, where there is no zeal, saith *Augustine*. Well-born Children are touched to the quick, with the injuries of their Parents. And it is a base, vile, and unjust ingratitude in those men that can endure the disgrace of them, under whose shelter they live. 2 Let us seek to draw others after us, from *Satan* to Him. 3 Do we all we can, to promote his worship and service. 4 Take all good occasions to publish to others, how good *God* is; and what he hath done for us. 5 Let us wholly ascribe all the good we have, or do to free grace; and give him the glory of his gifts, imploying them to our masters best advantage. 6 Let us, (that we may expresse our thankfulnesse to him) shew kindnesse to his Children, and poor *members*, *who are bone of his bone, and flesh of his flesh*, Ephes. 5.30. 7 Abhor we our selves for our former unthankfulnesse, and our wonderful provoking of him. 8 Hearken we unto *Christs* voice, in all that he saith unto us; and express our thankfulness by our obedience. Yea, all this let us do, if we do it but for our own sakes: For what should we have, if we did thus serve *Christ*, who hath done all these things for his enemies neglecting and dishonouring him?

True, we cannot properly be said to do any thing for him, that have all

we

we have from him: Or if we could give him our bodies and ſouls, they ſhould be ſaved by it; but he were never the better for them; yet we may do theſe, and many the like things, which he accounts, and rewards as done to himſelf.

CHAP. V.

§ 1. NOw theſe things we ought to do; thus thankful we ought to be to *God*, for his ineſtimable and unſpeakable benefits towards us. But *do we thus requite the Lord?* or do we what we are able for him again? O that I could ſay we did! Yea, I would we were *but ſo thankful to Chriſt for all his mercies:* (the leaſt whereof is greater then all the courteſies of men) *as we are to a friend for ſome one good turn.*

But wo worth us, a people not worthy the crumbs of *Chriſts*, & our *Makers* leaſt mercy: Yea, well worthy of more plagues, then either *Tyre*, or *Sydon*, *Chorazin*, or *Bethſaida*, *Capernaum*, *Sodome*, or *Gomorrah*, Matth. 11.21,to 25. or any people ſince the Creation: For as if all that *Chriſt* hath done for us, were nothing to move us; we are ſo far from being thankful, from loving, and ſerving him: that did we ſeriouſly think of *Chriſts love*, and *our odious unthankfulneſs:* and compare *Gods goodneſs* with our *ingratitude*, rightly weighing how we have from time to time abuſed his mercy, and thoſe many means of grace, which he in his long-ſuffering hath afforded for our reclaiming: it would even make us ſpeechleſs, like him in the Goſpel, as neither expecting pardon, nor daring to aſk it. Yea, *O Lord*, it is thine unſpeakable mercy, that our Land hath not long ſince ſpued us out; and that we are not at this preſent frying in *Hell*. For whereas *God* hath *removed* ſo many evils *ſpiritual* and *corporal*, *temporal* and *eternal*, from us; and *conferred* ſo many good things upon us, that they are beyond thought or imagination.

§ 2. We have ſtriven to multiply offences againſt him, and to make them as infinite in number, as his bleſſings. We have done nothing from our infancy, but added ſin unto ſin; as he hath added mercy to mercy: whereby our ſins are become ſo number, as the *ſands in the Sea*; and as the *Stars of heaven*; and anſwerable to their multitude, is the magnitude of them, as I have (in the former Part) ſhewn, and ſhall further amplifie in this. As tell me; may not *God* juſtly another day, call *Heaven* and *Earth* to witneſs againſt us? that *he would have ſaved us?* yea did woo us to accept of ſalvation; ſaying, *Turn ye, turn ye, from your evil ways: for why will you die*, O people of *England?* *Ezek.*33.11. But *we would not be converted nor ſaved.* As thus,

§ 3. Whereas *God* hath offered us a *pardon* (in tendering *Chriſt* unto us, upon the condition of *faith* and *repentance*) even his own Son, to be

a means of our reconciliation; which is such a spectacle of unspeakable mercy, as might ravish our souls with admiration: We are so far from accepting it thankfully; that we not onely refuse and contemn it, but in a manner deride the offer of it our selves; oppose the *Gospel of glad tydings*, and persecute *Christ* in his Members; either with *hand*, or *tongue*, or *both*. We are so far from being holy our selves, (most of us) that we hate holiness in others. For if any become Religious, and conscionable; and will not for company grievously sin against *God*; wrong their *bodies*, destroy their own *soules*, and wilfully leap into *Hell-fire* with us: we *envy*, *hate*, *censure*, *scoff at*, *nick-name*, *rail on*, and *slander* them; that we may *flout* them out of their faith, *damp*, or *quench* the *Spirit* where we perceive it is kindled; *discourage* them in the way to *heaven*; *baffle* them out, and make them ashamed of their holy *profession*, and religious course, and consequently pull them back to the World; that so we may have their *company here in sin, and hereafter in torment*. Nor do we so serve the most sincere onely, in whom the graces of *Gods* Spirit do as apparently shine as the *Sun* at noon-day, to the dazling of *their eyes*: But we condemn all that have more religion then an *Heathen*; or more knowledge of heavenly things, then a *childe in the wombe* hath of the things of this life; or more conscience then an *Atheist*, or care of his soul then a *beast*. That live religiously, and will not revel it with us in a shoreless riot: for *Round-heads*, and *Puritans*, a name so full of the *Serpents* enmity, as the *egge of a Cockatrice* is full of *poison*.

§ 4. And in all (which is worst of all) we have caused others to do the same abominations, by our evil example. Yea, worse yet then all this, our abominable wickednes, hath brought such a *scandal* upon our *Religion*, and the *Gospel*; that it is even *abhorred* of the *Heathen*, and the great and *glorious Name of God blasphemed* among them. Yea, what else but the unchristian-like behaviour of *Christians*? hath caused the *Turk* and *Jews*, and many among our selves, even to *protest against their own conversion*. Or what else hath alienated the *Indians* from the *Christian Religion*, making them to refuse the *Gospel*; but this? that they saw our lives more savage, then those *Savages* themselves: yea, it hath made those poor souls resolve, that whatsoever *Religion* the *Christians* were of, they would be the *contrary*; thinking it impossible, that such *beastly* and *bloody deeds* could proceed from any *true Religion*: Or, that he could be *a good God*, who had *such evill sons*. Whereas in the *Primitive* times more of them were won to the faith, by the holy lives of *Christians*, then by the Doctrine which they taught: for it caused them to say, *This is a good God*, whose *servants* are *so good*.

CHAP.

CHAP. VI.

§1. AND thus according to my ſcantling, I have ſpread before you what *God* and *Chriſt* hath done for us: and how we have again requited him. Though *God* (*who ſearcheth the heart, and tryeth the reins*) knows infinitely more by us, and ſees what *ſtrange monſters*; what *ugly, odious, hideous fiends*: what *ſwarms*, what *litters*, what *legions* of *noyſome luſts*, are *couched* in the *ſtinking ſtyes* of every one of our *deceitful hearts*: and findes, that if all our thoughts did but break forth into action, we ſhould not come far ſhort of the *Devils* themſelves.

And certainly, if we ſhall compare the *numberleſſe number* of our *great* and *grievous abominations*, wherewith our *Land* is *filled* from *corner* to *corner*, with the many means which *God* hath afforded for our reclaiming: it will be found, that no *Nation* under *heaven*, did ever more provoke the *Lord*. Nor hath he ever ſtrove more with any *Nation* to reclaim them, then he hath done with us: for when neither *mercies*, nor any *ordinary means* would ſerve the turn; he hath at ſeveral times viſited us with ſeveral *judgements*, to try what they would do: But we have been ſo little moved therewith, that inſtead of becomming *better*, we have bin the *worſe* for them, (as appears at this day) and more audacious in declaring our ſins; as if with *Sodom*, we took a pride in them, to the great diſhonour of our *Redeemer*, and his *Goſpel*; and to the *hardening* of all that hear of it: ſo that *our* horrid *ſins are grown up unto heaven*: in regard whereof we may juſtly be *confounded*, and *aſhamed* to lift up our eyes unto him, who is a *Lord* ſo *great*, and *terrible*; of ſuch *glorious Majeſty* and *infinite purity*. Now *he that hath ears, let him hear*: and *he that hath wit, let him conſider*, and lay it to heart, how thankful a people we are, And *not onely ye, O inhabitants of this our* Jeruſalem *and* Judah, would I have to *judge, between* Chriſt *and his Vineyard*; *what he could have done for us, more then he hath done*, Iſaiah 5.4, to 8. But *heare ye alſo, O heavens, and give eare, O earth; be aſtoniſhed at it, and horribly afraid; that this fooliſh people and unwiſe, ſhould ſo requite the Lord*, Jer. 2.11, &c. Iſai. 1.2, to 9. and Verſe 25, to 25. Deut. 32.6, &c.

Oh my Brethren, *Englands unthankfulneſs hath ſtriven with Gods goodneſs for the victory*, as *Abſalom* ſtrove with *David*, whether the *Father* ſhould be more *kinde* to the *ſon*, or the *ſon* more *unkinde* to the *Father*. We have been *fatted with his bleſſings*, and then *ſpurned at his precepts*; reſembling the *Leopard*, who wrongs them moſt, that give him moſt ſolder.

§ 2. But why do I call it *unthankfulneſs*? when our ſin is many degrees beyond *ingratitude* it ſelf: For not to confeſſe a benefit, is the utmoſt confine of unthankfulneſſe: meer *ingratitude*, *returnes nothing for good*, but *we return evil*, yea *the greateſt*, and moſt malicious *evil*, for the greateſt, and *moſt admired love*.

Argue with all the World, and they will conclude, there is *no vice like ingratitude:* But we are more ingrateful to *God*, then can be expreſt by the beſt *Oratour* alive. It was horrible ingratitude, which the *chief* Butler ſhewed to *Joſeph*, *Gen.*41.9. which the *nine Lepers* ſhewed to *Chriſt*, *Luk.*17. 17,18. which the *men of Succoth*, and *Pennel*, ſhewed to *Gideon*, *Judg.*8. 6,8. which thoſe five *ſpies* ſhewed to *Micha*, *Judg.*18.14,18. It was worſe which the *Iſraelites* ſhewed to *Gideons ſeed*, *Judg.*9.17,18. which *Michael Thraulus* ſhewed to *Leo the Emperour*; which *Juſtinianus* ſhewed to that renowned Captain *Belliſarius*. It was yet worſe, which *Popilius* ſhewed to *Cicero*; which *Lycaon* ſhewed to his *ſtranger gueſts*, that came to him for relief. It was worſt of all in the *Jews*, to ſcourge and crucifie *Chriſt*, who did them good every way: for he *healed* their diſeaſes, *fed* their bodies, *enlightened* their mindes; of *God* became *Man*, and lived miſerably amongſt them many years, that he might *ſave* their *ſouls*: (though in killing him, they did their utmoſt; to *ſink* the onely *ſhip* that could *ſave them.*) But all theſe fall far ſhort of our ingratitude to *God*: for his *maintenance* we take and live on, the *bread* we eat, the *air* we breath, the *cloaths* we weare, all are his.

§ 3. That we are out of *Hel*, there to fry in *flames*, never to be freed: That we have the free offer of *grace here*, and everlaſting *glory hereafter* in *Heaven*; *where are ſuch joyes, as eye hath not ſeen, nor ear heard, neither hath entred into the heart of man to conceive*, 1 Cor.2.9. we are beholding to him: Yet we not onely *deny this Lord that hath bought us*, (as every one does; that prefers *Mammon*, or any other thing before him) but we hate him, (as he doth hate, and not love *God*; that *loves* what he *hates*, or *hates* what he *loves*:) but moſt ſpightfully, and maliciouſly fight on *Satans* and *ſins* ſide, againſt him: and perſecute his Children, and the truth with all our might; perſwading, and enforcing others to do the ſame; even wiſhing that we could pull him out of his *Throne*, rather then to admit him our *juſt Judge*: And all this againſt *knowledge* and *conſcience*, after *illumination*. I wiſh men would a little think of it; and then if this will not melt their hearts, no hope that any other means ſhould do it, but periſh they muſt.

§ 4. I confeſs, I have ſmall hope, that what hath been ſaid of *Gods love*, and *our odious unthankfulneß*: his *goodneß*, and our *ingratitude*; (which being ſeriouſly conſidered, were enough to bring the *whole world upon their knees*) ſhould make them any whit aſhamed, or the better; becauſe their blockiſhneß is ſuch, that they think themſelves good enough, and that to doubt of it, or ſtrive to be more holy, were but a fooliſh and needleſs ſcrupuloſity. Yea, they prefer their condition, before other mens that are ſo conſciencious; A thing ſtrange! yet it is ſo: For although there be not a leaf in the *ſacred Volume*, but hath matter againſt a voluptuous life, none for it: For to pleaſe fleſh and blood, is the *Doctrine of*

the

the Devill. Yet how do a world of men *ſtifle their conſciences*, and force themſelves to believe, if it were poſſible: that in caſe men will not *ſwear, drink drunk, conform to their lewd cuſtomes*, and the like; they are over-preciſe: and that *God* will like a man the *worſe*, for his being the *better*; or for having of a tender Conſcience. And that he looks for leſs *fear, reverence*, and *obedience* from *his ſervants*; then we do from *our ſervants*: and yet hold that a *ſervant* can never be too punctual, in his *obedience* to his *Maſters* lawful *commands*. They think it not enough for themſelves, to prefer the pleaſing of their *ſenſes*, before the ſaving of their ſouls: and to venture taſting the *forbidden fruit*, at the price *of death eternal*: but they account them fools, that do otherwiſe.

CHAP. VII.

§ 1. O My brethren! it is not to be believed, how *blinde* and *blockiſh* men are; that have *hardened their hearts*, and *ſeared their conſciences* with accuſtomary *ſinning*: for albeit I have informed them how dangerous their eſtate is, that they might plainly *ſee it*, truly *fear it*, and timely *prevent it*: yet I have very little hope to do any good upon them. For firſt, Theſe lines to them are but as ſo many *Characters* writ in the *water*, which leave no *impreſſion* behinde them: as being like one that *beholdeth his natural face in a glaß; who when he hath conſidered himſelf, goeth his way, and forgetteth immediately what manner of one he was*, James 1.23,24. or like ſome ſilly *Fly*, which being beat from the *Candle* an hundred times, and oft ſinged therein: yet will return to it again, until ſhe be conſumed, *Prov.*23.35. All thoſe *Beaſts* which went into the *Ark* unclean, came likewiſe out unclean.

Secondly, Though theſe *ſparks of grace* may *kindle piety* in others, yet not in them: for they are out of all hope of being healed. For what is *light*, to them that will *ſhut their eyes* againſt it? or *reaſon*, to them that will *ſtop their ears* from hearing it; and men of their condition, do on purpoſe *ſtop their ears, and wink with their eyes*; *leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſo ſhould be converted*, as our Saviour ſhews, *Matth.*13.15. and St. *Paul*, *Acts* 28.27. yea, it's well, if they do not carp, and *fret* againſt the *Word*, and *perſecute the Meſſengers*, as *Herod* did *John Baptiſt*, *Demetrius Paul*, and the *falſe Prophets Jeremiah*. And how ſhould not that *patient periſh*, who after he is *launced*, flies from the *Chirurgion*, before the *binding up of his wound*? Or how ſhould not that *ſin* be *paſt cure*, which *ſtrives againſt the cure*? certainly ſalvation it ſelfe, will not ſave thoſe that ſpill the *potion* and *fling away* the *plaiſter*. O if theſe *Adders* had not *ſtopt their ears! how long ſince had they been charmed*? I grant they have reaſon ſo to do (ſuch as it is.) For will a *Leper* take pleaſure, in the ſearching of his *ſores*; and *Satan* the like: for if they could clearly ſee, the loathſomneſſe of their impieties: it were not poſſible not to *abhor them*; nor

to abhor themſelves for them: but their blindneſſe makes them love their own filthineſſe, as *Ethiopians* do their own *ſwarthineſſe*.

§ 2. And to tell you the truth, (though I ſpeak againſt my ſelf, had I not a further reach in it) it were an unreaſonable motion in me, if I ſhould requeſt mindes poſſeſſed with prejudice to hear reaſon. Since the *world* and the *Devil* hath ſo foreſtalled their judgements therewith againſt *Gods people*, and *goodneſſe* it ſelf; that they reſolve never to be better then they are. And where *Satan* hath ſet this *his power of prejudice*: though *Chriſt* himſelf were on earth; that ſoul would make an ill conſtruction, of whatſoever he did or ſpake: as we ſee in the *Scribes* and *Phariſees*; who when he wrought *miracles*, reputed him a *ſorcerer*: when he caſt out *Devils*, thought it to be by the power and *Prince* of *Devils*: when he reproved ſinners, he was a *ſeducer*; when he received ſinners, he was their *favourer*: when he healed the ſick, he was a *Sabbath-breaker*, and the like: yea, they counted him the *greateſt offender*, that *offended not once in all his life*; which would make a wiſe man ſuſpect his own judgement, or the common fame: and to examine things throughly before they condemn one, whom they know no evil by.

Yet this is the caſe of theſe men of moſt men: for even as an *ill ſtomack*, turns all it receives into *ill humours*: or as a *Spider converts* every thing ſhe eats into poiſon: ſo they whatſoever they hear of, or ſee in the godly: So blinding themſelves with prejudice, that like *Pyrrhon*, they will not believe what their *eyes ſee*, and their *ears hear*. Yea, I would fain know, what means can poſſibly be uſed, that ſhall be able to reclaim them? They will *neither be ſoftened with benefits*, nor *broken with puniſhments*: *Gods ſeverity cannot terrifie* them, nor his kindneſs *mollifie* them. Yea, ſhould theſe *fools be brayed in a mortar, among wheat with a Peſtle, yet they will not depart from their wickedneſſe*, as *Solomon* expreſſeth it, *Prov.* 27. 22. Yea, the more theſe *Anviles are beaten upon*, the harder they are.

§ 3. The change of means, whether the *Word*, *Iudgements*, *Mercies*, or the like: do but *obdure their hearts*, inſtead of *melting them*; as we ſee by many examples. The *nine plagues* could not prevail with *Pharaoh*: Yea, they hardened his heart the more. When *Jeſus cried with a loud voice*, *and yielded up the ghoſt*; *the vail of the Temple rent in twain from top to the bottom*: *the earth did quake*, *the Graves did open themſelves*, *and the dead Saints came forth*, *and went into the holy City*; *the Sun was forſaken of his light*, &c. as if all were ſenſible of their *Makers ſuffering*: when as the generality of the *people* that had heard his preaching, and ſeen his many miracles: yea, thoſe *great Clerks*, the *Scribes* and *Phariſees*, were altogether inſenſible, and worſe then all the reſt of the *creatures*: The very *ſtones of the Temple* were *ſoft* in compariſon of their *ſtony hearts*: and they which were *dead in their graves*, were *alive* to thoſe which were *dead in their ſins*.

Let

Let *Malchus be smitten to the ground, with the words of our* Saviour: let him have *his right ear cut off*, and miraculously healed again by him, whom he came to apprehend: yet he will be one, that shall lead him bound to *Pilate*. Let the *Sodomites* be all *struck blinde*, for contesting with *Lot*, and his *two Angels*: they will not cease *seeking his doore, to break it open*, until *they feel fire* and *brimstone* about their *eares*, *Genes.* 19.

And let men look to it, for *If they will not believe* Moses, & the *Prophets*, *Christ* and his *Apostles*: *they would not believe*, though *God* should send an *Angel from the* living in *Heaven*; or a Messenger from *the dead* in *Hell* to warn them; as *Abraham* tells *Dives*, Luke 16.31. Yea, let *God* himself forbid *Balaam* to go with *Balaks messengers*; to *curse the children of Israel*: yea, let an *Angel stand in his way, with a drawn sword* to stop him: yea, let him *hear his beast speak under him*: yet he *slights all*. I might instance other examples; as what a warning had *Hazael* given him by the *Prophet*; of all the abominable wickednesse he should commit? 2 *Kings* 8.12,13, &c. And likewise *Ahab*, who was told from the Lord, that if he went to war, he should perish? yet neither would take warning, but went on, and sped accordingly. And also of the *Old world*: so that one were as good *speak to liveleſt stones*, or *senſeleſſe plants*, or *witleſſe beasts*, as to such men; for any thing they will be bettered by it. Yea, reason once debauched is worse then brutishnesse: I see the savagest of all creatures, *Lions*, *Tygers*, *Bears*, &c. by an instinct from *God*, came to seek the *Ark*: (as we see *swine* foreseeing a storm; run home, crying for shelter) not one man do I see, except *Noah and his family*. So none but the well-affected, whose hearts it pleaseth the Lord to change, will be the better for what they have heard, of *Gods* goodnesse and their ingratitude, see 1 *Sam.* 10.26.

§ 4. They have been too long sick of sin to be recovered, and will rather be *confounded*, then *reformed*: they have *brazen browes*, *stiffe necks*, *uncircumcized eares*, *blinded eyes*, *fat*, and *heavy hearts*, *obdurate soules*, as strong as a *stone*, and as hard as a *neather mil-stone*, Ezek. 11.19. by reason whereof it comes to passe; that those *who are filthy, will be filthy still*; in spite both of *Law* and *Gospel*. Yea, they are stark dead to all ordinary means: which is an infallible signe of their eternal ruine, as they may see, both by testimonies, *Deut.* 17.12. *Prov.* 29.1. and 1.24,25, 26. *Heb.* 10.28. *Hos.* 4.14,17. *Isai.* 57.17. And likewise by *pregnant* examples, 1 *Sam.* 2.22, to 26. 2 *Chron.* 35.16,20.

What should I more say? If thou beest an habituated sinner; blinded, or forestalled with prejudice; & resolved to go on in thy wickednesse, and do as others do, without either *conscience of sin*, or *guidance of reason*. Thou art *dead in sin*; and not onely dead, *as Jairus daughter* was, *Matth.* 9.25. Nor onely *dead*, *laid out* and *coffin'd*, as the *widowes son of* Naim was,

Luke 7.14. But *dead, coffin'd,* and *buried* as *Lazarus* was, *John* the 11. 39. even till thou *stinkest* in the nostrils of *God*, and all *good men*. So that I have no other *message* to deliver unto thee; then that which the *vigilant Captain*, delivered together with a *deaths wound* to his sleeping *Sentinel*: *Dead I found thee, and dead I leave thee.*

§ 5. Onely thou, ô Father, to whom nothing is hard, if it be thy good pleasure: (as why not seeing it will make much for the glory of thy great Name, to save such a mighty sinner, who *Manasses*-like hath *multiplied offences above the number of the sand of the Sea; and is bound down with many iron bands.*) Say unto his soul, Live; yea, quicken thou him, ô merciful *Redeemer*, who art the *fountain of life*. It is true, thy angry threatning against sinners is *importable*: but thy merciful *promise* is *immeasurable*, and *unsearchable*. Thou therefore that art *able to quicken the dead*; and make even of *stones, children to Abraham*: mollifie these stony hearts, we beseech thee, with the *blood of the Lambe*: and make of these *children of the Devil* (*John* 8.44.) Members of thy Son *Iesus Christ*.

CHAP. VIII.

§ 1. AND that my *utmost endeavour*, may answer the *strength of my desires*: and for that *God* does not ordinarily *work*, but by means. I will notwithstanding the small hope I have, of these *Æthiopians* changing their *skins*, or these *Leopards* their *spots*, Jer. 13.23. even against my own *reason*, try yet annother way: because my heart desire is; *that they may be saved*, *Rom.* 10.1. Yea, I assure you, if *God* should bid me ask what I would, (as once he did *Solomon*) if I know my own heart; it should be no other thing, then *that my brethren*, and Countreymen, *might have their eyes opened: be turned from darknesse to light; and from the power of Satan unto God, that they might receive forgivenesse of sins, and inheritance among them which are sanctified by faith in Christ*, Acts 26.18.

§ 2. Nor am I altogether out of hope; for as with *God* nothing is impossible: so I call to minde that the *Apostle* saith, 1 Cor. 14. *If an unbelieving* Idiot, *shall hear the secrets of his heart made manifest to himself, and others: he will then be convinced, and fall down on his face and worship God and say: This is of God indeed, or of a truth*, Vers. 24, 25. and I doubt not, but by *Gods* help, I shall shew these ignorant *unbelievers*, from the written Word, *their very thoughts* and the most secret *intents of their hearts*, Heb. 4.12. and so, that their own consciences shall bear me witness, I belie them not.

Wherefore lend me your best attentions, I beseech you: and in reading take notice, of what concerns each of you: and if conscience plead guilty, hearken thereunto.

§ 3. Now that I may speak to all whom it concerns; namely those ignorant, unbelieving and ungrateful wretches formerly spoken of: and that

that it may proove of generall behoof, I will give you the severall *characters of seven sorts of men*, which include the whole number, *viz.*

The { *Loose Libertine*, *Civil Justiciary*, *Formal Hypocrite*, *Miserly Muck-worm*, *Profound Humanist*, *Cunning Politician*, *False Teacher*, that *flatters sin*, & *flowts holines*.

And in some one of these, every natural man shall read the very *thoughts* of his *heart*: together with his *words* and *actions*. For if ought be *wanting in the one*, it shall be *supplied in the other*: which is as much as can be expected. For otherwise I can no way avoid *Tautologies*; nor *Interfering*.

If it be asked, why I seem to forget the *character* of an ignorant person? I answer, it were not proper to make him a distinct party: for all these that I have mentioned; are equally ignorant, (if unregenerate:) touching *spiritual*, *experimental*, and *saving knowledge*: though some more fools then others in the things of this life. Nor is any *Profound Humanist*, or *Cunning Politician*, or *False Teacher* so wise: but it is through ignorance, that he doth so ill: and which is as good, the *ignorant man* shall meet with his own *thoughts*, *words*, and *actions*, in every of the *seven Characters*: if he be but wise enough to know the *issue* of his own *heart* and *brain*, when he sets the *brats* brought before him.

I shall also occasionally pourtray, or paint out: the usual cunning, Covetousnes, and Cruelty.

Of { *Governours*, *Officers*, *Judges*, *Lawyers*, | *Projectors*, *Engrossers*, *Gripers*, *Wasters*, &c.

And the better to illustrate, or set out the fairnes, or deformity; of each vertue and vice: I will give you the lively and lovely

Characters of { *Justice*, *Thankfulness*, *Contentation*, *Frugality*, *Liberality*.

CHAP. IX.

§ 1. I Begin with the *Loose Libertine*, or openly prophane: for he shall *lead* the *Troop*, *as Judas led the Souldiers*.

Thou that art openly prophane, dost so manifestly prove and profess

profess thy self to be one of those ignorant, unbelieving, ingrateful, & wicked wretches herein concern'd: yea, to be one of the *children of disobedience whom* Satan hath *blinded*: that in respect of others, I should think it needlesse to spend time in further proof thereof: yet I would gladly say something to shame thee out of thy self: wherefore briefly thus: Thou art *kept by the Devil in a snare, and taken captive of him at his will: he raleth, and worketh his pleasure in thee*, as being *thy God and Father, and Prince, and Master*, 2 Tim. 2. 26. Joh. 8. 44. and 14. 30. 2 Cor. 4. 4. Thy odious qualities are these and the like: thou doest banish all *civility*, and give thy self over to *sensuality*: and art neither afraid nor ashamed; to let thy wickedest thoughts break forth into actions. Yea, thou thinkest thy self the honester man for it: and boastest thou art none of those dissembling Hypocrites that seem to be what they are not. Thou art a common *Drunkard*: instead of quenching thy *thirst*, thou drowneth thy *senses*, and wilt leave thy *wits*, rather then the *wine* behinde thee.

§ 2. Thou desirest not the reputation *of honesty*, but of *good fellowship*. Thou art a continual *swearer*, and that of bloody oaths. One of our *Rufians*, or sons of *Belial*: who when thou art displeased with others, wilt lie in thy *Makers face*, and tear thy *Saviours Name* in pieces: even swearing away thy part in that blood, which must save thee if ever thou beest saved. Yea, if thou art never so little provoked, *curses* with thee; strive for number with *oaths*, and *lewd speeches* with both. Thou knowest no other dialect, then *roaring*, *swearing*, and *banning*: the *language of Hell*, which thou learnest before thou comest thither: and in case thou art reproved for it, thou wilt *say*, *We take too much upon us*: as *Corah* and his complices twitted *Moses*, *Numb.* 16. 3. not knowing how strictly *God* commands, and requires it, *Levit.* 19. 17. *Heb.* 3. 13. 2 *Tim.* 2. 25. *Ezek.* 3. 18, to 22. 2 *Pet.* 2. 7, 8. Whence as the *chief Priests* answered *Judas*; *what is that to us?* so thou wilt blaspheme *God*, tear *Christ* in pieces, and more then betray; even shed his innocent blood, digging into his side with oaths: and say: when told of it, *What is that to us?* When thou mightest as well say; What is *Christ* to us? What is *Heaven* to us? or what is *salvation* to us? For to us the one cannot be without the other. We shall never inherit part of *his glory in Heaven*, if we do not take *his glories part upon Earth*. And with *God* it is much about one; whether we be *doers* of evil, or no *hinderers*. For if we must not *see our neighbours* Ox, *nor his* Sheep go *astray*; *or fall into a pit: but we must reduce him, and help him out of it*, *Deut.* 22. 1. We are much more bound, to help our *Neighbour* himself, from *dropping* into the *bottomlest pit of Hell*. And what know we? *but we may win our brother, and so save his soul? Matth.* 18. 15. Again, thou art an usual *companion of Harlots*, thy *summum bonum* is a *Punk*: and thou wilt rather *burn in hell*, then marry: All thy felicity is in a *Tavern*, or *Brothel-house*: where *Harlots* and *Sycophants* rifle thy estate, and then send

ſend thee to *rob*. Thou art one of thoſe that St. *Peter* ſpeaks of: thou haſt *eyes full of adultery, & that cannot ceaſe to ſin*. Thou gazeſt upon every fair face; and luſteſt after every beautiful woman: Thy *ſpeech* is *lewd*, and obſcene: thy *diſcourſe ſcurrility, laſcivious* thy *behaviour*. Thou art a frequent *ſlanderer* of thy *Neighbour*: an open *Sabbath-breaker*: Canſt boaſt of ſin, and miſchief, and if need be *defend it*.

§ 3. Like the *Salamander*, thou art never well, but in the *fire* of contention: And art apt to quarrel, yea, kill a man for every fooliſh trifle; be it but for the *wall*, or refuſing to *pledge* thee; as if thy honour were of more worth then thy ſoul. Yea, the *Devil* hath ſo blinded, and bewitcht thee: that thou thinkeſt every wrong, or diſgraceful word quarrel juſt enough, to ſhed blood: that true valour conſiſts onely in a brave revenge and being implacable: that *patience* is but an argument of *baſeneſs*; and therefore thou wilt rather ſuffer a *ſword in thy bowels*, then a *lie in thy throat*. I confeſs, thou wilt fight in no quarrel but a *bad one*: and ſooner in thy *Miſtreſſes defence*, then in thy *Makers*.

§ 4. Thou art of a reprobate judgement touching *actions* and *perſons*: eſteeming *good evil*, and *evil good*, Prov. 17. 15. and 29. 27. *Iſai.* 5. 20. Thou doeſt ſtifle thy *conſcience*, and would'ſt force thy ſelf to believe if it were poſſible: that in caſe men will not *ſwear*, *drink drunk*, *conform to thy lewd cuſtomes*, and the like: they are *over-preciſe*; and to forbear evil, is quarrel ſufficient for thee. Thou ſpeakeſt evil of all, that *will not run with thee to the ſame exceſs of riot*, 1 *Pet.* 4. 4. making them *a by-word to the people*, Job 17. 6. and *a ſong* amongſt thy fellow *Drunkards*, Pſal. 69. 12. Thou art ſo *deſperately wicked*, that thou wilt *mock thy admoniſher*, ſcoff at the *means to be ſaved*; and make thy ſelf *merry with thy own damnation*.

§ 5. Inſtead of *hating* the evil thou doeſt, and thy ſelf for doing it: thou art *glad* of it, *rejoyceſt* in it, *boaſteſt* of it; yea, *pleadeſt for it*, and *applaudeſt thy ſelf for thy wickedneſs: God is not in all thy thoughts*, except to blaſpheme him, and to ſpend his dayes in the *Devils ſervice*. And rather then abridge *thy pleaſure*, thou wilt hazard *the diſpleaſure of God*. Thou doeſt not honour, but art *ſtubborn*, and *diſobedient to thy parents*: a *Rioter*, &c. If they ſtand in need of thee; thou wilt not nourish, or maintain them, as they did thee in thy need. Thou *takeſt no care to provide for thine own family*; but drinkeſt the very blood of thy Wife, Children, and Servants: and art therein *worſe then an Infidel*. Thy greateſt delight is in *deviliſh cruelty*: as to ſee the poor innocent Creatures *fight*, *pick out one anothers eyes*, and *tear each others fleſh*. Yea, to ſee two men *fight*, and *kill* one another: thou accounteſt but a *ſport*, or *playing*, 2 Sam. 2. 14. to 17.

§ 6. Thou wilt borrow, or run in debt with every one; but never careſt to pay, or ſatisfie any one: except it be thy *Hoſteſs for drink*,

left

leſt ſhe ſhould never more truſt thee. Thou wickedly ſpendeſt thy patrimony in riot, and upon *Dice, Drabs, Drunkenneſs*. Thou haſt never the wit to think upon *ſparing*, until thou comeſt to the *bottom of the Purſe*: like an *hour-glaſs* turned up, thou never leaveſt *running till all be out*. Shouldeſt thou live never ſo long, thou wilt never attein to the years of diſcretion: thou wilt never become thine *own man*, until thou haſt *no other*: nor ever *ſee want*, until thou *feeleſt it*. Thou art onely witty to wrong, and undo thy ſelf: and which is worſe then all; if death finde thee as banquerout of *ſpiritual*, as of *worldly goods*: it will ſend thee to an eternal Priſon. Thy *pride* ſo ſwels thee, and makes thee look ſo *big*: as if the *river of thy blood*, would not endure to be *banked* within the *channel* of thy *veins*. Thou muſt have ſhift of attire, though thou canſt not *ſhift* thy ſelf *out of the Mercers books*, until thou haſt ſold the other *Farm*, or *Lordſhip*: thou wilt pay the whole reckoning, that thou mayeſt be counted the beſt man: *a bare head* in the ſtreets, does thee more good, then a *meals meat*. Thou wilt ſoon bring *a noble* to *nine pence*: an inheritance of *five hundred pounds per annum*, to *five hundred ſhillings*. Thou art a vain glorious fool, and ſcorneſt any employment, or to be of any calling: which is a pride, without either wit or grace.

§ 7. As *good men* by their godly admonition, and vertuous example; *draw all they can to Heaven*: ſo thou by thy ſubtile allurements, and vicious example; *draweſt all thou canſt to hell*. For as if it were too little, to damn thy own ſoul: or as if thine own ſins would not preſs thee deep enough into *hell*: thou doeſt all that poſſibly thou canſt, to entice and enforce others to ſin with thee: for thou doeſt *envy, hate, ſcoff at, nickname, raile on*, and *ſlander* the godly; that thou mayeſt *ſtarve* them out of their faith, *damp*, or *quench* the ſpirit where thou perceiveſt it is kindled; *diſcourage* them in the way to *heaven*, to make them aſhamed of their holy converſation, and religious courſe: *pull them back to the world*, that ſo thou mayeſt have their company *here in ſin*, and hereafter *in torment*.

§ 8. Thou feareſt a *Jayl* more then thou feareſt *hell*: and ſtandeſt more upon *thy ſides ſmarting*, then upon *thy ſoul*. Thou regardeſt more the *blaſts of mens breath*, then the *fire of Gods wrath*: and trembleſt more at the thought of a *Serjeant*, or *Bailiff*, then of *Satan*, and *everlaſting perdition*. Thou takeſt incouragement from the Saints *falls*, and ſins of *Gods* people, to do the like: when they ſhould ſerve thee as *Sea-marks*, to make thee *beware*. Yea, thou doeſt moſt ſordidly, take liberty, and incouragement to go on more ſecurely in thy evil courſes: becauſe *God* is merciful, and forbears *to execute judgment ſpeedily*: and to defer thy *repentance*, becauſe the *Thief upon the Croſs*, was heard at the laſt hour. Thou wilt boldly *do what God forbids*; and yet confidently *hope to eſcape what he threatens*. Thus I could go on, to tell thee a thouſand more of theſe thy wicked

thoughts,

thoughts, words, and actions; had I not already done it. But becauſe I would not preſent my other *Readers*, with *Cole-worts* twice ſod: be perſwaded to take view of them, in my other ſmall Tract, entituled, *The odious, deſpicable, and dreadful condition of a Drunkard, drawn to the Life:* though indeed, even a tithe of theſe are ſufficient evidences, to prove thee one of thoſe ignorant, unbelieving, ingrateful, and notorious wicked wretches before ſpoken of: and to make thee confeſs that thou art in a moſt damnable condition. But ſtand thou by, and let the *Civil Juſticiary*, and *formal Hypocrite* hold up their hands, and hear their Charge.

And ſo much for the firſt *Diviſion* allotted for ſuch as are notoriouſly wicked. For though I determined to have made of all but one Volume; yet now new thoughts have taken place, and cauſed me to melt the whole again; and caſt it into ſeveral *Diviſions*: whereby being *ſold ſingle*, every man may have his proper portion apart. My reaſons are theſe, & the like.

1 It is becauſe many (be they never ſo ſhort-breath'd, in well doing) will read a few leaves: that will not once look upon a large Volume.

2 Divers will be at the coſt of a few pence, that would rather periſh then lay out a pound.

3 Some, as they have but little money; ſo they have leſs time to ſpare, (as they uſe the matter) for the good of their ſouls.

4 Admonitions, and inſtructions if they exceed: are wont as *nails*, to drive out one another.

5 Should the *Civil Juſticiary* read the *prophane mans Character*; or the *open-handed Prodigal*, the *cloſe-fiſted*, and *griping Oppreſſors*: this would rather encourage, and ſtrengthen them in their wickedneſs, then fright them from it.

6 Some have ſuch *queaſie ſtomacks*, that if they ſee their *potion big*, as well as *bitter*; they will chooſe to die, rather then take it.

And becauſe I have found by ample experiance, that many have a minde to read good *Books* yea, a zeal (ſuch as it is) to reclaim others from evil, ſo it may coſt them nothing: who otherwiſe have no ſtomack to either. (For when the like was to be given about, *ſweaving and curſing*: even the better ſort of men and women could fetch them by a thouſand a week from all parts of the Kingdome. But ſince they have (for ſome reaſons) been ſold, for eight a penny: not one of an hundred could finde in their hearts to give that peny, were it to ſave eight of their friends ſouls: which ſhews both how they *love money*; and what *hollow-hearted* devotion they have. The *Lord* diſcover the ſame unto them.) There is (over againſt the High Conſtables ſhort of *Shoreditch* Church) of this firſt part, or diviſion to be given freely, together with the *cure of curſing and ſwearing*: provided, they that deſire them can *read very well*: for otherwiſe they will ſo *nick-name* words, and make it ſuch *non-ſenſe*, that one would rather his lines ſhould never be read, then ſo brokenly.

And

And I could wiſh that men would not fetch them for *baſe ends*, as one did formerly fetch many hundreds of that againſt *Swearing*, and *Curſing*; onely to ſave the buying of waſte Paper (though he had many fair pretences of ſending them to *Graveſ-end*, *Canterbury*, *Dover*, and all other places, where *Sea-men* reſorted;) which being found out, made the *Donor* with-draw his gift until now.

It was, I think, a moſt wicked act, for which he deſerves to be *ſtigmatized* and made an example to others. And let men take heed of abuſing things *Dedicated* to holy uſes; for they are the ſharpeſt kinde of *edged tools*, and therefore are not to be jeſted with; Neither will *God ſo be mocked*.

The end of the firſt Diviſion.

POSTCRIPT.

Auguſtine that his ignorant hearers might the better underſtand him, would ſometimes ſpeak falſe *Latine*: and I for my accidental Readers good, have (and that purpoſely) done as abſurdly in another kinde: *viz.* uſed the ſame expreſſion in one Tract (when I have deemed it weighty and convincing) that may be found in another: which to many will not be diſcernable, though obvious enough to ſome: Who may if they pleaſe cenſure it and me for it: But preſuming that the more *charitable*, and *ingenuous* would not have it otherwiſe, it ſhall not much trouble me.

LONDON, Printed by *R.* and *W. L.* for *James Crump*, in Little *Bartholomews* Well-yard.